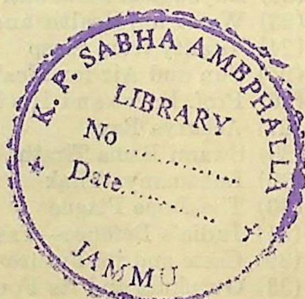
"MY MOTHERLAND" SERIES NO. 38.

GURU GOVIND SINGH







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GURU GOVIND SINGH

When Guru Nanak passed away, he left the heritage to Angad, who as the second Guru, faithfully carried out the mission of his master devoting his time in organising the Sikhs as a sect. His successor, Amar Das, the third Guru, on finding it necessary to distinguish the Sikhs from the Hindus, substituted the Anand-marriage ceremony for the Brahmanical form of marriage and made it a rule that whoever came to see him must first dine in his *langar* or free kitchen and thus disregard caste restrictions and get freed from the prejudices and superstitions of the Hindu millions. Ram Das, the fourth Guru, felt the need for a central place for the Sikhs to assemble from time to time and the liberal-minded Akbar granted to him in 1577 A. D. the site of the tank and the Golden Temple at Amritsar, which the Guru established as the headquarters of the Sikhs.

The work of the first four Gurus bore fruit in the formation of a distinct community of Sikhs, with a common source of divine knowledge, the Guru, and with a common object of meditation and worship, the True Name God. Things took a different turn, when Arjun became the fifth Guru. He was a born poet with a remarkable capacity for organisation. His practical philosophy and statesmanship were visible in all that he did and died for. He compiled the Sacred Book, installed it in the Golden Temple at Amritsar and introduced the system of collecting money offerings from the Sikhs, assumed the temporal and spiritual control of the sect, and formulated rules to regulate their social and political life.

"The rapid development of the Sikhs at this time and the growing influence of their Guru," says Payne, "soon led to trouble with the Moghals and the persecution of their sect at the hands of the Moghals dates back from Arjun's ministry." It is noteworthy that up to the time of the great Akbar the Moghal emperors did not much interfere with the peaceful organisation of the Sikhs, and their Gurus had gone on converting to their faith whole villages with their hundreds of Hindus as well as Mussalmans. The phenomenal success

of Guru Arjun invited the wrath of Jehangir who was restoring the forms and tenets of the Mahomedan faith that had been neglected and discouraged during Akbar's regime.

Emperor Takes Notice

Jehangir's attitude towards Arjun can be understood from his own memoirs. "There was a Hindu, named Arjun," he wrote, "in the garments of sainthood and sanctity, so much so, that he captured many of the simple-hearted of the Hindus *and even of the ignorant and foolish followers of Islam*, by his ways and manners, and they had loudly sounded the drum of his holiness. They called him Guru, and from all sides stupid people crowded to worship and manifest complete faith in him. For three or four generations (of spiritual successors) they had kept this shop warm. Many times it occurred to me to put a stop to this vain affair or to bring him into the assembly of the people of Islam."

In 1606 A. D. Guru Arjun was charged with sedition for having assisted Khuzru in his rebellion, summoned to Lahore, put into prison and, through the usual process of torture, put to death.

Before Arjun's departure, he had installed his son, Har Gobind on the *gadi* and left him with his last injunction that he was to sit fully armed on the throne and maintain the largest military force he could muster since it was impossible to protect his followers without the aid of arms. Such an order admirably agreed with the temperament of Har Gobind ; and of course, it brought its own trials. He was imprisoned for 12 years by Jehangir. But after the latter's death, he thrice led the army of his own creation and whetted its martial spirit by the taste of victory on each occasion. Hari Rai, the seventh Guru, devoted his attention to peaceful organisation, but retained with him 2,200 soldiers though no battles were fought. Hari Kishan, the eighth Guru, died on his accession when quite young.

When Tej Bahadur, the ninth Guru, succeeded to the *gadi*, the country had seen six years of Aurangzeb's rule. It is well-known how after firmly establishing himself as the Emperor of India by adopting methods which were certainly sinful in the eye of Quaran and denounced by liberal-minded and pious Moslems including Shah Abbas of Persia,

and the Sheriff of Mecca, he reversed the policy of the great Akbar and began his campaign of *Jehad* or "exertion in the path of God" which involved the extermination of the idolatrous Hindus. These subject people groaned under the weight of disabilities hurled upon them. *Jazaya* or poll-tax as compensation for permitting the Kafirs to breathe in the Mussulman State, *Khuraj* or land-tax, humble dress and behaviour befitting a subject race, ban on riding and carrying arms, prohibition of religious gatherings or processions, exclusion from State service—these correctives were prescribed by the Emperor for Kafirs and he completed the list by the crowning order (given on 9th April 1669 A. D.) "to demolish all the schools and temples of the infidels and to put down their religious teachings and practices."

Birth of Guru Govind

Such were the days when Guru Tej Bahadur had to take up in 1664 A.D.the task of training his Sikhs for their mission. He left Kiretpur, the city of his father, on account of the bitter jealousy of his near relatives and founded a new city named Anandpur. After a short stay here, he started on a tour and visited the holy places of the Hindus, as the first Guru did, to propagate the principles and teachings of his faith. On the way he left his family to stay at Patna, while he proceeded further to Assam. Here Gobind Rai, the future Guru Gobind was born in 1666 A.D. On his return Guru Tej Bahadur halted with his family for a time and returned to the Punjab leaving the family at Patna, since it was thought advisable for the family not to undertake the return journey until the baby grew into a child.

It is not possible here to mention all the recorded episodes of Gobind Rai's childhood at Patna where the family stayed until the child was five or six years of age. His chief game was to divide his companion children into two contesting parties to try their skill, endurance and strength. He was obeyed and recognised by all the children as their leader. It is said that when the chief officer of Patna was one day passing along the site where the child was playing with his mates, the servants of the officer called upon the boys to salute the Nawab to which the children responded at the bidding of their child leader by 'making mouths at the officer'

—thus giving a foretaste of the flaming force which was to found the Khalsa in the face of tremendous odds hemming him in from all sides.

The Child Beloved

It is said that there was something mysterious about the child. Its attractive features had a marvellous effect upon all who beheld him. Many of the Hindus and Moslems of Patna, learned and the ignorant, young and old, rich and poor were drawn to him by the bewitching radiance of his personality. Among his most well-known admirers were two Nawabs, Rahim Baksh and Karim Baksh whose offerings, a village and a garden, belong to this day to the Gurdwar at Patna. Bikhian Shah, a Fakir well-known for his spiritual powers found his Lord in this child. Shivadat Pandit, a holy man on the banks of the Ganges was once roused from his deep concentration by a whisper in his ears from the child and saw in him the supreme object of his worship: from that moment Govind Rai became the Child Beloved of the Pandit—his Sri Ram, his Sri Krishna. At the instance of the Pandit, Raja Fatehchand Maini and his wife became devoted to the Child Beloved and were blessed with a divine love for the child. They converted their house into a *dharmasala*, a place of worship and charity and treasured the child's gifts in a place of honour in the house-temple and when long after, Guru Gobind was 23 years, they with the Pandit went to Anandpur to see their Child Beloved. While the Pandit closed his earthly life at Anandpur, the Raja and Rani returned to their home with the Guru's gifts of the 'Sacred Book' which they installed in the temple where they had long ago enthroned the arms and dress of the Child Beloved. The temple exists even to-day. The names of the Raja and Rani are kept alive by the *sangat* of Maine which they established in their house.

Homage on the Way

We can imagine the great sorrow of the people when Govind, now six years of age, left Patna at the Guru's order to proceed to Anandpur. A good many of them accompanied the family, intending to go as far as they could. On reaching Danapur, the whole party were served with food by an old woman who had been longing to have *darshan* of the Guru and his family. Govind Rai was pleased with the

simple food offered with so much love and devotion and blessed the old lady and the *Hundi* 'the earthen pot' in which the food was cooked. After the departure of the party, she converted her house into a *Dharmasala* and passed her days in accordance with the instructions she received from the Child. The *Hundi* is preserved as a sacred souvenir and has lent its name to the place 'Handi Sahib.'

At this stage the family took leave of the very large crowd from Patna and visiting the holy places on the way or near-by, including Benares, Allahabad, Ayodhya, Lucknow, Cawnpur, Mathra, Brindaban—reached in a period of five months Lakhnaur in the Ambala district. Here Govind Rai's spirits were damped a little by his father's orders that he should stay there until he was sent for. He had not yet seen his father even once; but with his inborn wisdom and descipline and natural love for his father, he soon recovered his burning enthusiasm and made excellent use of this enforced stay. Thousands of Sikhs from far and near poured in for *darshan* of their future Lord and for his blessing. It is said that on one occasion when Pir Araf Din, well-known for his godliness and powers of vision passed by the place where Govind Rai was playing with his mates, he stepped out of his palanquin on seeing the child, bowed to him and again bowed and then departed. Such obeisances to a *Kafir* were taken as an insult by his followers. To their protest the Pir's words were: "Shall I stand rudely erect before the Lord, simply because He has chosen to illumine the person of a non-Moslem? No, friends, give up this narrow mentality. Bow to him wherever you meet him. At least I would do that, come what may."

Joins the Father

Sayyid Bhikkun, the well-known Fakir also came to see Govind Rai at Lukhnaur. His followers too raised a protest against his saluting a *Kafir*. He explained to them that he was right; he ordered for two baskets of sweets, one from a Moslem and another from a Hindu and placed them before the young Govind who placed a hand on each and sent for a third on which he placed both his hands. This act of young Govind was clearly symbolic of both Hindus and Moslems being held dear to him and of a new order distinct from both

which he would perfect. Such was the outlook of the lad even before he completed his seventh year.

After a seven months' stay at Lakhnaur, he and the party received his father's orders to proceed to Anandpur. There was rejoicing everywhere in the city; people poured out in thousands to see the son of Guru Tej Bahadur. For days together, there was a regular *mela*. Every one was delighted to hear him talk and regarded his speech as charming and novel since he brought with him the peculiar accent and dialect of Patna. He knew the *Gurumukhi* characters and could recite many of the sacred poems of Guru Nanak. And in a few days, his regular education began. Arrangements were made for a thorough study of the "Sacred Book," for the learning of Sanskrit and Persian, and for special training in the use of arms and horsemanship.

Tej Bahadur's Martyrdom

These were perhaps the happiest years of his life under the fostering care of his father, mother, uncle, grandmother and other Sikhs who held him in loving adoration. But, alas! those days were soon to pass; for, Guru Tej Bahadur was well-known for his piety, holiness and heart—a heart which would not refuse help to any people in distress. He was now approached for advice by the Pandits of Kashmir who had been asked by their Viceroy to choose between Islam and death. It was a perplexing problem for the Guru and he thought that if a pure and holy person laid down his life in his endeavours to illuminate the darkened soul of the bigoted Emperor, it may awaken at least the sleeping soul of the people and have an ennobling effect on them. The Guru naturally thought that there were holier men than he, and that it is the holiest man that must offer himself for the sacrifice. His face betrayed care and anxiety to the smart intelligence of Gobind. On learning the nature of his father's problem, the young son solved it saying: "Father who is holier in the land than you?" This astonishing willingness of the son to sacrifice his father confirmed the Guru's belief in the singular greatness of Gobind Rai. He immediately addressed the Pandits assembled there: "Go and tell your Governor that you would embrace Islam, if I would do it." The Pandits soon prepared a petition to that effect which

was sent to the Emperor along with the report of the Viceroy of Kashmir.

The Guru's presence was now desired in the Imperial Court at Delhi. He thought of reforming the oppressor by peaceful persuasion if possible, but was determined to lay down his life for the sake of the elementary human right of religious freedom that was being denied to the weak and oppressed people of the country. He started at once and reached Delhi after seeing his Sikhs on or near the way and infusing into them the spirit of suffering and sacrifice for the sake of justice and truth, freedom and God. The Great Moghal saw him : heard his counsels, remained firm, and offered the alternative, which in the words of J. N. Sarkar, all Muslim theologians, except the great and liberal-minded Imam Hanifa laid down for the Hindus, namely, Islam or death. The Guru gave not his faith and resolve ; he gave his head. We need not go into the details of this horror ; suffice it to say that a daring Sikh took the body that was exposed in the street as an object lesson for the infidels and cremated it by setting fire to his house. The head was taken to Anandpur where Govind Rai cremated it. (1675 A. D.)

What words can describe the thoughts that revolved in his mind, the fire that was burning in his heart, when at the tender age of ten, Guru Govind was called upon to undertake the heroic mission of remedying the wrongs of the oppressive Emperor and the holy mission of loyally carrying out the social and religious reforms of the Gurus. He first spent some years in seclusion, devoted his time to poetry and literature and gathered round him an army of poets and scholars some of whom were employed to render into Hindi poetry from Sanskrit the inspiring stories of the ancient Hindus—especially of Sri Rama, Sri Krishna and Arjuna. He himself wrote and developed a style of Hindi poetry that remains unsurpassed to this day. Poetry was indeed a heritage from his forefathers. People assembled in his *Durbar* to listen to the recital of these poetic compositions that were attuned to martial music.

The Glorious Court

These soul-stirring songs of the glorious deeds of the Hindu heroes in the past sung by the bards in the Guru's

Durbar formed part of the daily programme and they lifted from the lowly depths to a sublime and heroic eminence the spirit of the hearers who were mostly from the lower strata of society—washermen and barbers, sweepers and confectioners who had never seen a sword or handled a gun. When music and art were banished from the Delhi Court since the personal religion of Aurangzeb could not brook such luxuries, many artists and men of talent took service with the Guru. Offerings to the Guru poured from loyal Sikh devotees even from distant places and some of these presents were unique and magnified the glory of the Guru's *Durbar* at Anandpur. One or two of them may be mentioned here. A Sikh from Kabul offered a tent on which scenes of beauty and objects of marvel were embroidered in gold and silver and its magnificence is said to have surpassed that of the Emperor's tent. Raja Rattan Rai of Assam with his mother came to pay his respects to the Guru. Among his offerings were five horses with splendid trappings ; a singular weapon (specially prepared knowing the Guru's fondness for weapons) out of which five sorts of arms could be turned out: club, lance, sword, dagger and pistol ; and a wonderful elephant which " waved a fan or *chauri* over the Guru, held a jug of water in its trunk while the Guru's feet were being washed, wiped his feet with a towel, placed his shoes in order, fetched the arrows shot by him, and did many other things that astonished the spectators."

The glory of the Guru was increasing ; he brought about by quiet and steady attempt the transformation of his followers into saint-soldiers ; he introduced a new form of drill for them and took his food after personally supervising the *langar* or free kitchen distributing food to all his men who were treated as equals without caste distinction. A new war-drum was introduced and beaten at appropriate hours. Every day new recruits were enlisted to his army and the whole atmosphere of Anandpur breathed the spirit of heroism fed by religious fervour.

Fight With a Tiger

The hill chiefs were watching the growing and prospering condition of the Guru's *Durbar*. The chief among them, Rajah Bhimchand himself, had once seen and coveted the

curious elephant and made many treacherous but unsuccessful attempts to get possession of it. He now considered the beating of the Guru's war-drum a challenge to his authority and objected to it. But the Guru did not stop the drum in spite of the nervousness of his men and his mother's persuasion. He said to the Raja: "I live in a city which my father purchased with gold and not in your territory. I am not your subject. As for your threat of war, you will find me always ready. I cannot let go the *pershadi* elephant to anybody's service, since the wishes of my Sikhs are dearer to me than life."

Meanwhile the Guru built a fortress on the Jumna and named it Paunta. Here he lived for three years devoting his time to literary work. One day when the Guru was engaged in conversing with two hill chiefs tidings came of the havoc of a fierce tiger; some say it was a white lion. The Guru and the party immediately started and were led into the forest where the animal had his lair. The Guru called upon any one in the party who considered himself brave to engage the animal with sword and shield without discharging a single bullet or arrow. No one ventured. At last Guru Govind took the sword and shield and challenged the tiger. He rose with a roar and sprang on the Guru who received him on the shield and striking him with the sword on the flank cut him in twains. "The tiger has died like a hero and obtains deliverance," said Guru Govind. "It is cowards who suffer transmigration. If a man dies in battle, it should be with his face to the foe." Such was the bravery of Guru Govind.

With Moslem Divines

A few miles from Paunta lived Sayyed Budhu Shah held in high esteem for godliness and religious learning. With his followers he came to see the Guru. The dignity of his position prevented him from bowing to the Guru who welcomed and seated him by his side. He wanted to know how union with God could be obtained. The Guru said: "God dwells in every heart. In our ignorance we get entangled in love of our own world......Thus it is our self, the ego that conceals the Lord from our view......When we learn to bear ourselves in conformity with the Divine Will, attune ourselves to the

Infinite, the screen is torn asunder and what we had vainly searched for in mountains and forests, is revealed enthroned in our hearts. We lose ourselves in Him, and find Him in ourselves. Then we are his and He is ours for ever." These words of deep spiritual wisdom went straight into Budhu Shah's heart, and he fell at the Guru's feet: A few years later when his two sons joined the Guru's forces and fought in the Battle of Bhangani, he rejoiced that his sons were blessed with a glorious death in the cause of the Guru. The Guru was then pleased and blessed him with Nam Dan or the gift of His Name, a gift considered more precious than the most valuable worldly gift. He gave him also a robe of honour, a sword, a turban, a *Hukumnama*, and an order to the Sikhs that the Sayyid and his offspring should be treated with respect. Sayyid Budhu Shah begged the Guru who was combing his hair at the time to give him the comb with his loose hair as a sacred souvenir. The Guru readily granted them and the Guru's comb, hair and sword are even now preserved in the present Sikh State of Nabha.

A Year of Tapas

The hill chiefs, in spite of their mutual dissensions and quarrels among themselves, waited for some pretext or opportunity to attack the forces of the Guru and Bhimchand was the chief among them. On the occasion of the daughter's marriage of a hill chief, the Guru was invited and he sent his finance minister with marriage presents and 500 soldiers as a safeguard against the treacherous chiefs. The minister had to return (without giving the marriage presents) and on the way the Guru's forces were attacked by Bhimchand's army. The Guru stationed his troops a few miles from Paunta near the village Bhangani where a fierce battle was fought. Many died on both the sides. The chiefs fled. The Guru's army returned victorious.

The Guru stayed at Anandpur for the next four or five years and retired to Naini Devi Hill where he remained for one year in complete seclusion deeply absorbed in thought. Nobody was allowed to approach him; his time was divided between divine meditation and literary work. This was about the year 1699 A. D. His body and mind appeared changed to a great degree. He was so unlike what he usually was that some of his friends were even anxious about his

mental equilibrium. Before his return to Anandpur he had sent orders to his Sikhs that they should allow their hair to grow to their natural length. Now he invited them to muster stronger than usual for that year's Baisakhi festival. To them he had to deliver, he said, his Lord's message, the fruit of his recent long meditation in seclusion. A few days before the Baishakhi day, he had a great festival and contrary to custom he did not invite the Brahmans to form the first batch of feasters, but sent for them after his Sikhs' dinner was over. By this he invited the impotent wrath of the Brahmans. At the same time he made it clear to them and through them to the other castes that no caste was by birth superior to the other and that the Guru's principle was to judge men by their quality and action and treat them accordingly.

Birth of the Khalsa

The day before the first of Baishakhi (April, 1699 A. D.) a great gathering was held in a beautiful and spacious tent. Divine music roused the soul of the gathering to the highest pitch. When the chanting of the sacred hymns was finished, the Guru went inside the tent; when he came out after a time, his face manifested his mighty resolve; his eyes beamed with rich and ruddy lustres, the naked sword glistened in his uplifted arm. Brandishing his sword, in a voice of thunder, he addressed the assembly: "My devoted friends, this Goddess is daily clamouring for the head of a dear Sikh. Is there any one among you all ready to lay down his life at a call from me?"

What an amazing call! People were bewildered; some thought him insane, but all trembled. There was dead silence. Who would agree to be killed by a mad man or by one—a religious head—who was expected to protect his followers? The Guru called forth twice. There was no response. The Guru wondered whether his Sikhs would act up to his teachings. A third time he asked for a true follower who would lay down his life at a call from him. Bhai Dayu Rama, a Lahore khatri aged 30 stood up and said: "O True King, my head is at thy service...!"

The Guru took him by the arm to the tent with hurry and violence. A blow and a thud were heard; a stream of blood rushed out; and the Guru, his sword dripping with

fresh-drawn blood, called for another head. People now thought that he was in earnest and were convinced that he had killed Bhai Dayaram. Bhai Dharm Singh, a Jat of Delhi offered his head. The Guru repeated the process—inside the tent, a blow, a thud, a fresh stream of blood. In this manner three more Sikhs one by one offered themselves ; they were Bhai Mukham Chand, washerman, Bhai Sahib Chand, a barber and Bhai Himmat Rai, a potter of Puri. The last time, the Guru stayed longer in the tent. He came out, with cheerful eyes and face beaming with joy. He was followed by five who looked strangely like him. They were the *Panch Pajare,* the beloved five who had offered to lay down their lives. The Guru's sword was falling upon goats secretly placed in the tent. People who hesitated to respond to the Guru's call were now sorry. But the Guru consoled them : " My dear ones, prompt reponse is not given to all. Some who were weak and self-willed fled from my presence and thought me mad ; they are *Manmukhs.* You did not desert me, though you had not the courage to respond to my call ; therefore you are *Sanmukhs*, dear to me. But these five, who resigned themselves to the Guru's will are *Gurumukhs.* Be of good cheer. This is yet the beginning. I tested and am satisfied with the fidelity and courage of my Sikhs." The Guru's mother heard it all from him with delight and blessed him.

Sikhs Become Singhs

Next day was the great festival day. The *Sangat* again met on the same spot. The Guru in white robes sat on the throne and in his address explained the significance of the new initiation ceremony. The Sikh baptism in the past was for the disciple to drink the water touched with the Guru's toe called *charan pahoul.* Now, the Guru substituted it with *Khande Ka Amrit,* baptism by water, stirred with a two-edged sword. " This Nectar, the Divine sword and my spirit, dissolved in it ", said he, "shall work a miracle in those who take it. The *Sikhs* or disciples will be brave like *Singhs*, lions. All castes are equally welcome." After preparing the Nectar, into which were poured sweets brought by the mother of the Khalsa to temper its potency with the sweetness of the soul, the Guru baptized the beloved five one by one and said : " This is the 'Khalsa' the pure band of selfless servants belong-

ing to the wonderful Lord." Next the Guru himself got baptized by the beloved five! Then many Sikhs came forward to receive the new baptism. Every Sikh who got baptized became a Singh and was called upon to wear five symbols, called *Panch kakara*, each beginning with the letter K—*viz.*—Kesh (unshorn hair), Kripan (sword), Kachch (breeches) Kankana or Kara (iron ring worn on the turban or iron bangle worn on the wrist) and Kangha (comb for dressing the hair).

Fight With Delhi

The incentive to increase the Khalsa came from the combined forces of the hill-chiefs who attacked it many a time at Anandpur and during the Guru's absence on occasions. The Guru advised them to receive the Nectar and fight the Moslem foes, and this was the response they gave. When they were repulsed and tasted the mighty steel of the master, they petitioned to the great Moghul and Wazir Khan, the Governor of Sarhind was authorised to besiege Anandpur and bring the Guru to the Emperor's Court. Many of the Sikhs deserted the Guru who fought the imperial forces with the help of the few faithful left with him. At last he left Anandpur and on his way to Chamkaur he was again attacked. The first two of his young sons died the hero's death. His last two sons with their grandmother had escaped. But they were betrayed by a Brahman mercenary and put to a cruel death when they refused to embrace Islam. The Guru with three Sikhs, went alone, halting at may places. Some of the deserters repented and joined him again; he defended himself against far larger forces sent to capture him. The Battle of Muktasar was fought by forty Sikhs against thousands of the Emperor's forces. A woman, Mai Bhago, played a marvellous part in this battle. The Guru then received a letter from Aurangzeb giving his assurances and asking for a personal meeting. The Guru's *Zafarnama* or the epistle to the Emperor is a notable document showing how in weal and woe he was the same undaunted hero. In that letter, the Guru accused him of treachery and said that he could not believe in his professions of religion, and that he was very ungodly in all his religious practices and policy. It is said that Aurangzeb was touched by that letter, and soon after he died.

By the help of the Guru, Bahadur Shah became Aurangzeb's successor and after his installation, the Guru travelled to the South, and at Nander (in the Nizam's State) he established himself reproducing another Anandpur. Here a Bairagi became the Guru's devotee and "Banda", slave. He received the Guru's commission to avenge the wrong-doers in the North and he did his work splendidly as the temporal head of the Khalsa.

The Last Days

At Nander, the Guru was one day stabbed by an Afghan whom, immediately after receiving the stab, he killed with sword, but he himself succumbed after a few days.

Previous to his coming to Nander, he had dictated and Bhai Mani Singh had taken down the Guru Granth Sahib embodying the light of the teachings of the ten Gurus. He had already appointed his successor, the Khalsa, which was to take the leadership of the community. Before his final departure, he came to the *Durbar* and counselled calm and quiet devotion to his Sikhs. "Grieve not over my departure. I shall ever be in the midst of my Khalsa. Whenever you need guidance, gather in the presence of the Guru Granth Sahib, discuss and decide matters in the light of the Granth Sahib. I return to the city where there is no sorrow......... Let none weep after me or build any shrine in my honour."

The Guru then performed a formal ceremony and placed five pice before the sacred book and said :—

> The Panth, the Khalsa, I formed and helped it grow
> For the Eternal Father had ordained it so.
> Hear yea all my Sikhs the Father's behests for the future
> From to-day, the Granth, the Divine word is the Master!
> The Guru Granth is the embodiment in visible form of all the Gurus,
> With a heart, pure and clean, with a faith, unbounded and serene,
> Let the Khalsa seek the Master in his word ;
> For the word, the Granth, is the Guru, the Master, from to-day.

K. S.